Samuel Clyke

The Western Luminary

WISCONSIN HISTORICAL LIBRARY

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AMERICAN COLONIZATION SOCIETY.

The tenth annual report of this society, which has recently come to hand, discloses a more favourable state of things than we had been expecting to receive. The health of the colonists, with the exception of a part of those who had embarked from Boston, "had been well nigh universal and uninterrupted." The colonists generally were *increasing* in health, and finding the climate congenial with their constitutions. The face of the country, also, like that of the southern states, rises continually as one recedes from the sea and presents a place of retreat for such as have more delicate health. New tracts of land have been purchased. A pure republican government established among the inhabitants. Social order, industry and morality prevail. Religious influence is exerted with success; schools are flourishing, public buildings and fortifications have been erected. In June last, 224 plantations of from five to ten acres each were occupied by the settlers, and most of them under cultivation. Trade with the Liberians has rapidly increased, and been uniformly conducted in good faith, and to the general satisfaction of the surrounding natives. From January to July, 1826, no less than fifteen vessels touched at Monrovia, and purchased produce to the probable amount of 44,000 dolls. African value—realizing to their owners a profit of about 30,000 dolls. The colonial government have acquired partial jurisdiction on the coast from Cape Mount to Tradetown, a distance of one hundred and fifty miles. Two handsome churches have been erected by the colonists; they have a library of twelve hundred volumes, fitted up as a sort of reading room, which is also to be stored with natural curiosities, as an African museum The interests of education are advancing; but there is a want of teachers in the higher branches. The colonists are increasing in favour among the natives; and they have given a reasonable check to the slave trade within the circle of their influence, though there is much reason to fear that this odious traffic, on the whole, is not diminishing.

Of the events which have occurred in the United States during the year, favourable to this institution, the managers derive much encouragement from the increased circulation of the African Repository and Colonial Journal; the foundation of Kosciusko School in New-Jersey, one of the prominent objects of which is to qualify young men of colour for usefulness in Liberia; from the more general approbation with which this Society is regarded by free people of colour; from the amount of contributions which were collected on the last anniversary of our national independence; from the favourable reports of their agents in different sections of the country; from the numerous auxiliary societies which have been formed during the last season; and from the high appreciation which the objects of the society have received especially by the citizens of the western states. *Western Recorder.*

BALTIMORE AND OHIO RAIL ROAD.

A committee of the directors of the Baltimore and Ohio rail road company have proceeded to the eastward to obtain information by examining the railways already constructed, and by consulting with scientific and experienced men who have turned their attention to the subject. At New York one of the committee was introduced to Mr. Fleming the engineer, who engaged with Messrs. Van Rensellaer and Co. to take the Albany rail road, and visited England to examine the rail roads there whence he has just returned with much valuable information on the subject. Mr. Fleming very readily consented to proceed with the committee to inspect the Maunch Chunk rail road in Pennsylvania, where they will probably arrive early this week.

Mr. Fleming has minutely examined every rail road of modern construction in England, and he insists that our rail road is entirely practicable, and if we use wood, which he says we ought to do, in the first instance, a double way can be made for five thousand dollars a mile after the road is graded. Mr. Fleming has travelled on a rail road in England at the rate of twenty miles an hour on an inclined plane, but this rate is considered hazardous to the machinery and travellers—eight miles is a fair moderate speed, and is easily effected over any ground, and we should think it sufficiently expeditious to answer all the purposes contemplated in the present great undertaking.—*Balt. Pat.*

Maunch Chunk Railway.—This novel and interesting work is the "Lion" of the day, and attracting an uncommon number of visiters from all parts of the country. All examine it with amazement and speak of it with delight. Additional cars are being made, and the details of this new system of transportation are perfecting with as little delay as possible. There are, it is said, thirty cars now upon the road, and the number is to be increased to 150. As heretofore stated, the cars descend by the force of gravity; one horse takes up 3 empty cars. In this way each car can be made to perform four trips per day. Cars are preparing in which the horses are to ride down. And if we may credit the account given, one horse has already been sent down as an experiment, and that he appeared little less delighted with his ride than his two legged companions The greatest day's work yet done has been to send down 75 cars, carrying each a ton and a half; total one hundred twelve and a half tons of coal. The time allowed for descending the whole distance (9 miles) is 40 minutes.

An occurrence took place the other day. A loaded car on being brought to the summit of the road took French leave and set off upon the downward passage and at the top of its speed. It was seen upon the road shooting down with incredible velocity; and in the language of the narrator, "in place of the rattling noise usually made by the descending cars, it fairly hummed." Fortunately the road was clear and the car went down perfectly safe and stopped within a few yards of the chute; but gave evidence, by the heat and dryness of its axles that it had had a hard race. It is believed it performed the whole journey in about ten minutes. *Miner's Jour.*

Horses and Oxen.—It is stated by a French writer, in comparing the advantages of using horses and oxen as beasts of labour, that oxen are subject only to forty-seven sorts of diseases, while horses are liable to two hundred and sixty-one, besides accidents, some of which, such as breaking of a leg, render a horse of no value, while an ox may be sold to the butcher.

A company of practical mechanics, recently arrived from England, are about establishing a *porcelain manufactory* in the neighbourhood of Pittsburgh. It is said the raw material is found in abundance We can cultivate *tea* and why can't we *make* the vessel to drink it out of? A cup of *domestic Hyson* out of *domestic porcelain!* Who would have thought a few years ago, of sitting down to his tea-table, to be served in this style? *Greens. Gaz.*

United States and Georgia.—We regret to learn, from the Savannah Republican that a difference has arisen between the commissioners of the U. States and Georgia, on running the boundary line between the latter and Florida, and that their further progress has been suspended by Gov. Troup. Thomas Spalding, Esq. commissioner on the part of Georgia, has returned to Darien, and Thomas Mann Randolph, Esq. commissioner on the part of the United States, to Milledgeville.

'Sweepers in high life as well as in low."

A certain poor gentleman not twenty miles from Pittsfield, whose scanty property was proof against the law, owned a hog, which he had taken much pain to fat—a certain rich creditor would fain have satisfied his demand by sending one of those saucy gentlemen, who are always *Greeting* the poor man, to destroy his hopes. But the law, which leaves the poor man one hog, forbade him. So in his exceeding compassion he is all at once very charitable, and would kill his debtor with kindness—he gives him a small pig. The poor man thanks him a thousand times, and departs wondering at the miser's unaccustomed generosity. He hardly has time to carry home this new member of his family, when in comes without knocking (for good breeding is out of the question with this gentry) the man of the law, and told him the law only allowed but one hog, and as he now had two, he should take the fat one away. Chagrined, the poor man now saw the length and depth of his creditor's generosity; he told the sheriff his family depended on the hog for a support, and if he would wait in the house a few minutes he would go and get security; the sheriff consented; he went therefore and took the poor pig, cut his throat, and then called out the sheriff and told him the security lay before the door.—*Berkshire Argus.*

Liberal Bequest of a Domestic.—The Massachusetts Bible Society have received a bequest of $1,470 from Susannah Blackman, of Worcester. She was born in Dorchester, Mass of poor but respectable parents, and was one of sixteen children. At the age of sixteen she became a domestic in the family of the late Daniel Waldo, Esq. with whom she lived till his death, and continued in the family of his children, a highly valued friend as well as domestic, though many years of infirmity and pain, in which she adorned her Christian profession by an example of patience and resignation, till February 22, 1826; when she died at the advanced age of seventy-six. The property which she acquired by an annuity from her friend, Mr. Waldo, and the fruits of her own industry and economy, she disposed of by her will, which was written several years before her decease.

EXTRAORDINARY COW.

An improved Durham short horned cow, in the possession of John Hare Powell Esq. yielded, between Thursday morning, the 24th of May, and Saturday evening following, that is in three days, milk, from which eight pounds and 13 ounces of butter was obtained by the usual process, equal to 20 1-4 pounds per week; she then yielded, and continues to yield, 26 quarts of milk, ascertained by actual measurement, within twenty four hours; and she had no other food than slop of Indian meal, and clover and orchard grass. Some of her cream was converted into butter before the Philadelphia Agricultural Society, as an experiment. It was effected in *three seconds*, according to the report of R. Haines, Esq. as appears upon their minutes. *Phila. paper.*

From the Western Recorder.

DEISM,—UNIVERSALISM,—ATHEISM

The following unvarnished narrative will be read with lively interest by the friends of revivals. It is derived from a most respectable source; and considerable time has elapsed since the incident as related took place. We are fully aware of the existence of false conversions; and we know that the most flattering appearances sometimes prove delusive. Still, when sufficient time has elapsed for the fruits to be seen, and the individuals in question continue to walk worthily, we may rationally indulge the hope that their conversion has been sound and permanent; and no substantial reason can be given why remarkable instances of this nature should be withholden from the Christian public. *Paul* hesitated not to declare the incidents of *his* conversion *publicly*, even in the face of his *accusers* and *revilers*—before princes, rulers and magistrates, Jews and Gentiles; and it stands, with many others on the pages of sacred record, for the instruction of generations to come.

CONVERSION OF

THE THREE NEIGHBOURS.

Mr. ——— had been educated in a pious family, and his parents had dedicated him to God in his infancy. But the native sinfulness of his heart had not thus been purified. Infidelity had its seat there; and no sooner was he brought into active life, where bad companions and bad books were thrown in his way, than he became established in the belief that the Bible was not to be received as a divine revelation from heaven. By reading Hume, Volney, Rousseau, and the other French Philosophists, he had become a champion in the cause. For years he had watched the death-beds of his neighbours and friends; and as he saw the powers of intellect failing with those of the body, he had coolly settled his opinion in the belief that the mind would die with the body, and of course, that present actions were to have no bearing on an hereafter. He was a man of more information than those of his neighbourhood, and they looked up to him with deference, and listened to his words as to an oracle infallible. He was extensively known. Several times had he been brought to the borders of eternity, hourly expecting to die, but all this did not shake his belief; a circumstance which he could tell to the listeners around him, with a confidence that appeared to them like demonstration. He must be in the right. Nevertheless, at the commencement of the revival in that place, he was among the first to be affected. He felt bitterly opposed, but would not suffer his rage to burst from his bosom. Every meeting he attended aggravated the flame; but for some reason he could not absent himself. There was a silent sullenness upon his countenance, which I found it impossible to break; and thus did he bury his feelings, mustering all his energies to control the struggling perturbations within; but a ray from the *flaming sword* had fallen upon his soul, and it could not long be endured. He went about several days, carrying a wounded spirit, stubborn, and hardening his neck in impenitence. At length he was compelled to visit the inquiry meeting; but was too proud to submit, or to acknowledge his distress. The sweat rolled down his sturdy brow, forced out by the fires within him. At first he kept his seat, while the rest were prostate in prayer; but finally, after a mighty struggle, he fell upon his knees, and acknowledged himself undone forever, unless mercy should interfere.

From this meeting he went home, ready to sink to the earth at every step. His wife also was nearly in as great distress as himself. It was a warm summer evening in August, and the full moon shone like day about them. They went on with faltering steps, till within a short distance from their dwelling, when the wife could go no further. She begged her husband to pray for her; but the poor man could not supplicate for his own soul, and in return entreated her to kneel down and pray for him. At length, each one alternately knelt down by the way side, and cried for mercy to the God of heaven. In this situation, and in this employment, they continued till about 2 o'clock in the morning. The wife then entreated her husband to go home to his family, and leave her alone. Seeming to comply, he passed over a little hill which served to hide him from her view, and then prostrated himself upon the earth, and renewed his cries for mercy. It was, however, as he says, rather conviction than mercy for which he prayed. It was his prayer that the very thunderbolts of heaven might be hurled in upon his soul. While he was thus engaged, he saw with sudden wonder the righteous justice of God in dooming him to hell; and as he saw himself sinking there, he felt that it was right. Suddenly he was filled with transports, raised himself from the ground, and for some time with staring eyes he stood gazing upon the heavens above. Then his tongue broke loose in loud acclamations of praise to heaven's King and his Redeemer. While he was yet pouring forth the effusions of his bursting bosom, his beloved companion came up to him, with a countenance lighted up with joy. What a midnight scene was this! What a change in an infidel's views and employment! As they entered their dwelling, they found that their oldest daughter had returned from the meeting, in nearly as great distress as her parents had experienced, and had not retired to rest. The father could now pray for his child, and engage with all his strength in pleading the promises of that Bible, which he had before regarded as a fable. Soon he thought of his aged parents. They lived not far distant, and had long been weeping over their almost ruined son. He hastens to their dwelling, and awakes them before the light had dawned in the east, and tells them that his eyes *are open up on a new world*. The tears of the grey headed father pour forth in torrents; and the mother is ready to sink, unable to endure the sudden joy which is poured in upon her trembling soul. Such was the scene and such the rapture, when it was once said of another, "This my son was dead, and is alive again—was lost, and is found."

On the next Sabbath the converted Deist, gave before the congregation a short account of his former infidelity, and of his conviction and hope; and declared it to be the full and fixed determination of his heart, by the grace of God, to persevere in a Christian life. He took hold of the work with both his hands; employed all the forces he had formerly rallied against Christianity, to pull down the kingdom he had now forsaken; and every blow made the Prince of Darkness to tremble. Those who before had listened to his words with so much confidence, now witnessed the change in the man, were convinced of the power and reality of religion, and became themselves anxious inquirers. The whole neighbourhood was shaken, and he had the satisfaction of seeing all but one of his own household bowing with him around the family altar. But we must leave this individual, to give some account of his nearest neighbor and family.

This neighbor was a confirmed Universalist, and had now arrived to the advanced age of sixty-three. When I first called at his house, I found that the woman had formerly been serious, and had indulged a hope, which had now failed her, and once more she was seriously inquiring. A daughter and son soon became anxious. When this was discovered, the father began his opposition, and endeavored to prevent his wife and children from attending upon the means of grace. The son he kept under his own eye, and would not suffer him often to enter his neighbor's house, lest he should be addressed on the concerns of his soul. He would not suffer him to read the Bible, and said with an oath, that he would not have the book read in his house. The daughter, who was his favourite child, he sent out of town. I called, and found him at home; but he was trembling with rage. Language failed him to express the bitterness he felt. His flashing eyes—his countenance pale with rage, and every feature distorted—spoke the fiend like passion that possessed him. He was "not afraid of death." He was "willing to risk it." He "knew that there was no hell." Considering his advanced age, and the fixedness of his belief, I could see but little hope in his case; I feared that he *was given up* to believe a lie. He had forbidden his wife to attend meetings, but her distress at length became so great, that she said to him, "Do and say what you will to me, I shall go to meeting to night. I shall attend to my soul." It was on Saturday that she came to this resolution; and in the afternoon the daughter, who had been sent out of town, came home to spend the Sabbath. She had been sent away; but the Spirit had followed her, and she was still troubled. The evening came. The mother was fixed in her resolution, and at the hazard of consequences, took her son and daughter to the meeting, perhaps a mile distant, where she might enjoy the prayers and instructions of God's people. The meeting was about to close, when it was remarked, that if any wished prayers, they might signify it by rising. The woman could no longer restrain her feelings; but with uplifted hands, crying out, "Do pray for me," came forward and knelt upon the floor. The son and daughter were in the same posture, and cries of anguish and sympathy spread through the room. For a few moments it was necessarily a scene of confusion; but prayers were offered, and we trust they were heard and answered. The mother, son and daughter, either before the meeting closed, or on their way home, obtained relief, and were rejoicing under a sense of pardoned sin. At a late hour they arrived home, to meet the enraged husband and father, and endure whatever chastisement he might be disposed to inflict. He heard them coming, and lifting himself in the bed, began to pour out a storm of rage. The favorite daughter went immediately to his bed side, and taking her father's hand, asked him most tenderly —"Father, will you hear me once?" He consented, and down she kneeled by his bed-side, and poured out her soul in prayer that God would convert him. The son, who had gone into the chamber, also commenced at the same time, and when

they had closed, the mother began; and thus they passed most of the night. The old man had now resisted to the utmost, and the time had come when the hand of the Almighty was about to be laid upon him, and he made to see that he was but a worm under his feet. He began on Sunday to writhe in agony and horror of conscience. An impression got hold of his mind that he had but few hours to live, and the scenes of an endless hereafter came up in awful prospect. The view "made his flesh tremble on his bones." It brought him as a supplicant to cry for mercy. Still no mercy as yet appeared, and the awful probability that his day of grace was passed, shut him up in despair. His agony increased, till his strength was quite gone. On Monday, I found him stretched upon his bed, weak, and panting for breath, and with his remaining strength begging the prayers of Christians—believing he was soon to die, and that God was about to deal with him in awful vengeance. But at evening he seemed to find some peace, and was almost constant in prayer. On the day following, a Christian neighbor came in—found him too weak to converse much, yet calm and peaceful. He desired a New Testament, of large print, that he might read with his spectacles; and he spent the day in reading this (to him) new book, and praying over it. I called on Wednesday morning—found him able to walk, but quite broken in spirit. How unlike that hardened and apparently hopeless Universalist he was a few days before. He pressed my hand with the warmth of a brother, with tears in his eyes deplored his sins, and was astonished at the mercy of God in his case. The Bible was now the best of books; he could not tell how he loved Christians; he had taken more satisfaction with his family in one day past, than in his whole life. Above all things he loved to pray. This was the same man, who, a few days before to all appearance, was as stubborn and hopeless a sinner as I had ever seen He treated me in the roughest manner—wished me never to enter his house again; did not fear to die; was willing to risk it. There was no hell, he said. Indeed he tried to irritate me to the utmost. In return, I endeavored to pour the truths of God's word upon his conscience without fear or hesitation—warned him of judgment to come, and left him with little hope that I should ever behold him a different man. Now he sits down like a little child, ready to hear and learn, and bows his knee in prayer. I asked him of the existence of hell. He said he had no doubt of it, and that it would be eternal. He now acknowledged and felt, that it was his heart, and not his reason, that had ever made him believe otherwise. What a change in his family. Morning and evening prayers; the Bible the best book; religion the great topic of conversation; the concerns of the soul the grand object.

I must now proceed to the next neighbor. This individual had been, not an Universalist, nor a Deist, but an Atheist. He had been an openly profane man. It was not a very long time previous to the commencement of the work, that he became settled in the belief that there was no God. This, however, he did for a time really believe, and openly avowed his sentiments; but the very belief, he acknowledged, filled him with horror; it was a conclusion which made him afraid of himself. At the beginning of the work he was seriously alarmed for some time; but at length became satisfied in his own mind that it was all a delusion of man or the Devil, and said openly, with an oath, that "though he had been frightened, he would no longer be troubled with their lies." Only a day or two had passed away after he made this disclosure, when the poor man's eyes were opened to see what he was doing, and what he had done. His sins came up in review before his mind, and thrust daggers into his soul. He felt himself in an awful case, and was apprehensive that the day of mercy had passed forever. He now entreated the prayers of Christians, and the big tears rolled down his hardy face. Thus he continued more than a week, bowed down under mountains of guilt. This was intolerable; but he felt that it was nothing to what he was yet to endure. At an evening prayer meeting, agony and horror seized upon his soul, as if to overwhelm it in death, such as "none but God could inflict." He staggered home and entered his dwelling; but it seemed black, he said, like the dungeon of the damned. His wife (a praying woman) begged to know the matter. He could tell her but little—went out and walked his stoop for relief. But he was sinking; God's hand was pressing upon him: and what could he do? He retired at a little distance, bowed his knee upon the earth, and tried to pray. Yet no, he could not. His "heart seemed broken," as he expressed it, "into a thousand pieces;" and down he fell prostate upon the ground; his strength nearly exhausted, he could only groan. His wife heard him, came out, and kneeling by his side, engaged in prayer. He entreated that some of the praying neighbors might be called. They came, and helped him into the house. While they were at prayer, in a moment, "in the twinkling of an eye," he felt (to use his own artless language,) he felt his heart, which had seemed thus broken in pieces, come together, become united, and sink down to its proper place." He arose from his knees with the hope of pardoned sin. He has since been a man of prayer, both in public and private, and as we hope is daily found sitting at the feet of Jesus.

These three neighbors now agree in sentiment and feeling. They now perceive, that though they took upon themselves different names before, yet there was no difference as to the cause which led them to embrace these fatal errors. It was only their *wicked hearts*. This it was that led one to believe there was no God; another that the Bible was not true; the third that there was no hell, though the Bible were true. So soon as the heart was subdued, they had no farther difficulties; and like three brethren, who dwell together in unity, they now believe and feel alike. Alike do they lead their families to the throne of grace; and often do they meet together to talk over the wonders of redeeming love, and to mingle their hearts together at the altar in prayer and praise.

A RICH BEGGAR.

An aged female, very poorly clad, entered a store in Spring street on Wednesday last, and made known her destitute situation, and asked assistance. After answering her request, the donor observed, 'You appear to be advanced in years—how old are you? "Eighty-five years," she replied. It is difficult for you to get along in the world now. "Yes, I want to go to my Father." Your father? who is your father? "God is my Father." How do you know God is your Father! "Oh," said she. "I feel his Spirit bearing witness with my spirit, that I am a child of God." A child of God? Why, you must be very good then. "Oh no!" said she, "I have a very deceitful and desperately wicked heart." Have you always had such a wicked heart? "Yes; I have always had it, but I didn't always know it." How long is it since you were made to know it? "It is about fifty-three years since I was brought to enjoy a hope in Christ." Well if you could have plenty of this world's goods,—money, fine clothing, ease, and the various pleasures and comforts of life,—would you not like to lay aside your religion, and enjoy these things in preference? "Oh no! if I could have all these, and *walk upon gold*, they are not to be compared to Jesus." Surely, said the Psalmist, I have never seen the righteous forsaken, nor his seed, *though begging their bread*. Unto them that believe, Jesus is *precious*, and will continue to be precious.

"Even down to old age all his people shall prove
His sovereign, eternal, unchangeable love."

Oh Reader! is Jesus to you the chiefest among ten thousands, and *altogether lovely?* The righteous in the greatest of their straits have more than a sufficiency, while the wicked in the fulness of their sufficiency are still in want.—*N. Y. Obs.*

Forget not the mercies you receive.—It is a bad sign when a man only thanks God for his goodness and mercy in general terms, without taking notice of the particular items, which swell and make up the total sum.—Now, to be able to do this, it will be necessary to take particular notice of God's daily providence to thee and thine, and to the church of Christ also. Lay up these in your heart, (as Mary did our Saviour's words,) for matter of thanksgiving against the time of prayer. You do not expect to find money in your chest which you never laid up there; neither will you be ready to praise God for those mercies which you never committed to your memory. It is to be feared a man does not mean to pay that debt honestly which he does not set down in his book.—Read the 107th Psalm. The Psalmist calls for thankfulness, for the mercies of God in creation and providence, and his conclusion is worthy of remark, "Whoso is wise and will observe these, even they shall understand the loving kindness of the Lord."

Holiness is the high prize the Christian should keep ever in view; this is the mark he should be daily pressing towards; this is the one thing he should be constantly aiming at; like the blessed apostle, he should forget all his past attainments, experience, usefulness, and Christian temper; that is, he should not rest satisfied in them, or in any thing short of conformity to Christ, who died to restore us to his own image, which is holiness.

The greatest actions when they are not animated by Religion, have no other principle than pride; and consequently they are poisoned by the root which produces them.

It is observed that the most censorious are generally the least judicious; who, having nothing to recommend themselves, will be finding faults with others. No man envies the merit of another who has enough of his own.

It often happens that he who endeavors to ridicule other people, especially in things of a serious nature, becomes himself a jest.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JULY 11, 1827.

An Abstract of a Sermon, occasioned by the death of the Rev. Samuel K. Nelson, delivered in the M'Chord and Pisgah Churches, by the Revd. Dr. Blythe, will be inserted in our next.

The Report of the Female Bible Society of Paris, will be inserted in our next.

Earthquake—We are informed, by a gentleman who was at Louisville on Thursday last, that a pretty severe shock of an earthquake was felt there about six o'clock in the morning of that day. Several chimneys were thrown down by it. A Frankfort paper states, that a shock was felt in that place about the same hour.

Choctaw Academy—An examination and exhibition, is to take place at this Academy, in Scott county, on Wednesday and Thursday of next week.

AGENTS AND PATRONS.

On the last page of this No. will be found a list of Agents' names, in addition to those inserted last week, in Kentucky; and also the names of Agents in Ohio. We intend, in our next and succeeding papers, to give the names of Agents, in most of the places in the Western Country, where we have subscribers to our paper. In giving this list of agents, we do not wish to preclude other persons, who are not named, from using their influence in extending the circulation of the Western Luminary. We hope that all of our readers, who may think the paper deserving of patronage, and a probable mean of doing good, will, as far as they can, induce their neighbours and friends to become subscribers. We regret to say, that we have recently had a good many names taken from our subscription list, not, (with one exception) on account of any dissatisfaction with the paper; but, generally, because the individuals wish to curtail their expenses—the hardness of the times—inability, &c. &c. Notwithstanding these, and many other discouraging circumstances, we have reason to believe that the efforts of our remaining patrons and friends, will speedily more than make up the number we have lost; and that we shall be enabled, with the divine blessing, to hold on our way.

We would barely hint to those in arrears, that our necessary expenses in printing the Luminary are very considerable, and that we cannot meet those expenses without something more than the *names* of our subscribers.

MISSOURI.

Extract of a letter from the Rev. Finis Ewing, to the Editor of the Western Luminary, dated,

Boonville, (Mo.) June 21, 1827.

Dear Sir,

Believing money would be acceptable to you in your present struggle to give permanency to the "Luminary," I have urged the subscribers whom I have obtained, to be as punctual as possible in their payments: accordingly I send you ten dollars more. [Ten dollars received May 1]

You were good enough to invite me to give you religious intelligence from this Country. This I would most gladly do, and intend doing when it may please God, that I have something important to communicate. But, alas! it is not with us here as in days that are past.—Yet we must not "despise the day of small things." At a late Communion Season in this neighbourhood, the Lord gave some evident tokens of his willingness to revive his blessed work, especially if his Zion would awake. During the meeting there was much faithful preaching. The *Cross* was the theme. A goodly number were pricked to the heart, and inquired "what they should do to be saved"—while a few professed "a good hope through grace" of having found HIM, of whom Moses and the prophets wrote, precious to their souls. We feel encouraged to cry mightily to God to increase the little cloud until showers of salvation shall fall, and multitudes be "added to the little flock such as shall be saved."

Your Luminary is doing good—it "provokes to love and good works"—it "brings good news from a far country." May the Lord bless you in your good work, and make your Luminary the means of the salvation of many souls.

OHIO.

Extract of a letter from a layman in Ohio, to the editor of the Western Luminary, dated,

Urbana, June, 20, 1827.

Mr. Skillman,

I now send you ten dollars. I regret very much that I have not been able to do you farther service, by procuring more subscribers than are yet procured. But such is the fact, that the scarcity of money, in this back part of the country, together with the dulness of many, with regard to such publications, arising from a want of knowing their value, has rendered it almost impossible to do more than has been done. But I rejoice to tell you, that from those who now take the "Luminary" here, I have not heard one murmuring word. In truth, they are well pleased with it, and esteem it as a light shining about the 'path of the just,' and in its nature calculated, gradually to dispel the darkness of ignorance, and to relax the iron fist of bigotry. Every paper, on its arrival, is welcomed to the bosom of the family, and cordially received as a sweet and heavenly messenger, charged with rich gifts, and laden with cheering intelligence. The bible is without doubt, or scruple, (in my opinion) the best book in the world; with a reference to which all other books should be made. But next to the bible, I think a well conducted Religious Paper, may be very profitably read. It is calculated by its convenient length, regular coming, and excellent, soul cheering matter, to engage the attention, excite the feelings, and rouse the slumbering energies of the mind. I would, in my soul, that every family, and every person bearing a connexion with the Presbyterian church in this part of the country, could have, and would carefully, and prayerfully *read* the Luminary, weekly. It might, by divine grace, awaken us to a lively sense of our condition. While our Beneficent Creator is, in many parts of the world, 'by the foolishness of preaching,' showering down blessings on the people, *we* are like sheep without a Shepherd,'—*we* are without the preaching of the gospel. O, when shall we be stirred up to more earnestness in divine things? And when shall the shower of heavenly grace extend this far, even unto us? How long shall this dark cloud, which now so obscures our horizon, hang over us? How long before the 'sun of righteousness' shall indeed, in this place, gloriously 'arise, with healing in his wings?'

"THOU only knowest,
Thou whose broad eye, the future and the past,
Joins to the present, making one of three;"

And to thy good providence would we desire to commit all things, praying that Thou wilt yet remember us for good.

I pray the Lord to bless the Luminary to the promotion of *his own* glory and the good of souls; and the Editor, with a supply of grace in his soul, sufficient to the discharge of the important duties incumbent on him.

INDIANA.

Etract of a letter from the Rev. Samuel G. Lowrey, to the Editor of the Western Luminary, dated,

Decatur county, Ia. June 4, 1827.

Dear Sir,

Permit me, through your excellent paper, to make known the situation of an interesting, but destitute, portion of God's vineyard. My ardent wish is, that some devoted minister may be induced to settle among this people.—In Rushville there is a pleasing prospect of an increasing congregation. A church is now organized, consisting of 42 members in communion, 18 of whom were added on the 4th Sabbath in May. In this place it is believed, that an acceptable minister might be supported one half of his time.—In the same county, about 8 miles E. there is another interesting little church organized, which will want a part of a minister's labours. In Connersville, about 16 or 18 miles E. of Rushville, there is another organized church, able to give one half of a minister's support. And I am assured that the people of Connersville are willing to unite with those of Rushville in the settlement of a Pastor. If necessary, a minister might, for a time, engage in teaching, or (which would be more suitable) in Missionary labour, as he would be in the midst of an extensive field, where he might be instrumental in gathering and building up churches.

There are few portions of the Western country more engaging to those who seek the prosperity of Zion, than this. And I believe the way is prepared; the door is now open; the people are awake to the subject, and longing and praying for some one to go in and out before them, and break to them the bread of life. A young active and devoted man, who is not unwilling to bear fatigue and toil in the service of Christ, may here find employment, and with the blessing of God may be extensively useful. No portion of the State promises better in a temporal point of view: the land is excellent, and the prospect of health good.—I know by experience, that a settlement in this country at this time, must be attended with some privations and many labours. But shall the minister of Christ be unwilling to suffer privations and sustain labours, in the service of Christ, who laboured and suffered so much for us? Those who have the cause of God and of souls at heart, should earnestly seek for such stations as give a prospect of the most extensive usefulness. And with this view, I do think it important, that ministers should enter in and possess the land in its very infancy, that they may exert a happy influence in forming its early character; and let them expect to grow with the growth of the country. Such a course will give a man a salutary, permanent, and extensive influence in the country, which could not be gained in any other way.

I hope that the good providence of God will direct some Brother to this place; and that I shall not long have to labour alone in this uncultivated waste.

P. S. With regard to the "Luminary," I feel a lively interest in its extensive circulation in this country, especially among my own people. I have been trying to interest the people on the subject; and in my monthly excursions through the country, I find many who are anxious to read.

LAWRENCEVILLE, N. J.

We have been favoured with the following interesting extracts of a letter from a gentleman to his friend in this city, dated Lawrenceville, June 6th, 1827. *Philadelphian.*

"Last Sabbath, which was the season of communion in Lawrenceville church, 39 were added to the church. Two or three men were 70 years of age. It was a very solemn day. There were very few in the church who were not bathed in tears. Of the number of converts there was a girl who was dumb and deaf. Those who conversed with her by signs and by writing were much gratified with her

experience. Thus the dumb are made to speak plainly on the subject of religion. Mr. Brown's house, (for he is the pastor) has become a Bethel. Teaching a school, many who board with him have become hopefully pious. It is said that almost every room echoes the Redeemer's praise. The adjoining churches are in a very interesting state. We hope that we are just receiving the drops of a copious shower."

From the New-York Observer.

TABULAR VIEW,

Or Protestant Missions throughout the World

In their Geographical Order.

In preparing this Table we have drawn our information chiefly from the London Missionary Register for Jan and Feb. 1827, the Missionary Herald for January, and the returns of the Secretary of War for Nov. 20th 1826. We think we may safely affirm, that in no case the numbers are too large; while in many cases we know them to be too small, but have preferred leaving them as they are, rather than suffer any part of the statement to depend upon conjecture. For the same reason, we have, in several instances, left the places entirely blank

Stations	Miss	*Native Ass'ts*	*Pupils in Sch.*	*Memb. of Ch.*
Western Africa	16	13	107	2259	795
South Africa,	31	55	5	755	477
African Islands,	2	11	67	2181	
Mediterranean,	10	20		949	3
Black and Caspian Seas,	4	17			
Egypt,	1	5			
Siberia,	1	3			
China,	1	1	1	5	
India beyond the Ganges,	4	12		451	
India within the Ganges,	70	107	281	20237	547
Ceylon,	20	33	44	8259	616
Indian Archipelago,	13	15		218	
Australasia & Polynesia,	46	52	41	21950*	2444
Guiana & the West Indies,	74	99		3058	†34406
North American Indians,	54	88		1783	1304
Labrador,	3	13			216
Greenland,	4	12			205
Total	354	556	546	62125	40813

These results are cheering indeed though as we said, they fall materially short of the truth,—particularly in respect to Native Assistants, Pupils in the Schools, and Members of the Churches. To show the correctness of this remark so far as Schools are concerned we will mention a single fact: It is stated in a communication of the Baptist Missionaries at Serampore, so long ago as 1817, that "throughout the whole [of their] Mission [in India] there were scarcely less than 10,000 children brought some way or other under instruction." It may be presumed that the number has not diminished since. And yet, we have included in our Table, because unable to find more complete returns, only 1255 children at all their stations.—Among the church members we have reckoned only 119 as connected with the Baptist Missions in India; whereas, the number admitted to their communion *previous to the close of* 1817 amounted to at least 1156.—The General Synod of the United Brethren, in 1825, stated the number of converts from heathen nations under the special care and guidance of their Missionaries, to be "more than 33,000;" and yet, of this number, less than 5 000 are included in our Table. The list of Missionaries is confined to males. This was unavoidable; as in the London Missionary Register, on which we very much depended in making out the Table, neither the names nor number of female Missionaries are given. These being included, the whole number of Europeans and American Missionaries now in the field, would probably amount to between 700 and 800. Of the males, about 400 are ordained; the remainder are physicians, artizans, &c.—The list of Native Assistants includes many, but not most, of the native teachers in the Mission Schools, as well as those employed in preaching and reading the Scriptures to their countrymen.

* A joint letter from the American missionaries at the Sandwich Islands, dated March 10, 1826, states the whole number of persons under their instruction, or that of teachers qualified by their care, at 20.000, including 12,000 who are able to read the Bible.—*See Miss. Herald for Dec.* 1826.

† Of this number, 26,778 are colored persons, principally slaves, in connexion with the Wesleyan Methodists.

LETTER FROM SMYRNA.

Extract of a letter from the Rev. Elnathan Gridley, *to one of the Editors of the New-York Observer, dated*

Smyrna, March 23, 1827.

My dear Sir,—From one shut up in a Greek family, and in a country where little confidence can be placed in hear say, you will not, of course, expect much news.

Piracies are multiplying in this vicinity,—and are now becoming almost every day occurrences. Nearly one-third, I should think, of the vessels which attempt to pass the Archipelago, unprotected, are plundered. The cabin in which I last Sabbath preached, bore many marks of violence; and another which accompanied it, shared the same fate; though, for Merchantmen, both were well armed. It is no longer the little boats merely, running out from the Islands, which are engaged in these piracies, but such as might pass for Greek Brigs of War, are brought into the service. And unless peace be soon restored, it is to be feared that much of the shipping now in the employ of the Greek government will be engaged in piracy. The distress to which the Greeks in the Morea, and the Islands, are reduced, is very great; and it is not strange that people who feel not the obligations of the Divine Law, should resort to plunder, to prevent starvation.

The siege of Athens still continues. The garrison in the Acropolis, it is believed, will hold out, till reduced by famine. From all accounts, it appears that most of the splendid relics of ancient genius in that polished city of the Greeks, are now mutilated or destroyed, and that the work of destruction is still rapidly going on. It is currently reported, that the entire temple of Theseus is destroyed.

From the Albany Argus.

THE CONFESSIONS OF A MURDERER.

On Tuesday evening, Strang made to the gaoler, Mr. Becker, a full confession of the murder of Mr. Whipple. Yesterday he repeated the confession to the grand jury, giving the horrid recital with much minuteness, and accompanied with such circumstances, as leave no doubt of *his* participation in the crime. A bill had been previously found against him by the grand jury.

It appears that a rifle was used in the perpetration of the crime, and that he had made experiments as to the effect of a shot through a glass. The experiments he stated were made in a ravine, within about twenty rods of the house, and he described the place where the glass, and rifle were secreted. There they were found: and the rifle was recognized as the one purchased by Strang.

In his disclosures, Strang implicated Mrs. Whipple. He charged her with having instigated the murder, and as having acted with him in all its stages by furnishing the means of purchasing the rifle, the glass for the trial of the effect of the ball, &c. &c. Previously, however, the grand jury had found a bill against Mrs. W. and she was arrested on a bench warrant, and is now in custody. She has undergone frequent examinations before the grand jury and the officers of the police, and altogether denies the criminations of Strang.

Purnell, the kidnapper, lately arrested at Boston was tried before the Quarter Sessions of the county of Philadelphia on Saturday afternoon last and convicted. Judge King sentenced him to 42 years imprisonment, and to pay a fine of $4000 and the costs of prosecution. *Philadelphian.*

Inauspicious termination of Owen's Harmony Establishment.—In the Philadelphia Gazette we find the following advertisement, which shows that Mr. Owen is in some trouble with his friends at present. There does not appear to be much *harmony* among the *Owenites*, which is doubtless owing to *circumstances.—Philadelphia Recorder.*

"Notice is hereby given, not to trust Robert Owen, on my account, as I am determined not to pay any of his debts, nor in any way whatever be responsible for any transactions he may have done or may attempt to do in my name.

William Maclure

New Harmony, 30th April, 1827."

Georgia.—*Extract of a letter from Georgia to a gentleman in this city dated June* 6, 1827.—A most dangerous and extensive insurrection of the blacks was detected at Macon a few days since. They had banded together to the number of 300, and supposed to be instigated and headed by a French emigrant from the Mississippi. His slaves were in the plot. They had only arrested one of the rebels. The whole of the others, with the Frenchman, have made their escape.—*N. Y. Enquirer.*

Earthquake.—We learn, says the Western Carolinian, that a pretty severe shock of an Earthquake was felt at Wilkesborough, N. Carolina, on Friday, the 11th inst. The doors and windows of the houses were quite sensibly shaken; and the water in the river was seen to have a tremulous motion. Something of a shock was felt at Wilkesborough, a year or two ago. *Ib.*

Isaac B. Desha.—At the late term of the Harrison Circuit Court, another fruitless effort was made to try this miserable man. Six jurors only were procured. Since the preceding term of the Court he had been going at large, having been bailed out on the ground that confinement would endanger his life. At the late term, a motion was made to continue his bail, but after taking the opinion of physicians that confinement would not now endanger his life, the Judge remanded him to jail. Thereupon, his father, the Governor, as we are informed, *granted him a full and free pardon.*

He breathes through a silver tube inserted in his throat, which has to be frequently changed or cleaned. When it is removed, he strangles, and were it not replaced, would soon suffocate. Whether guilty or innocent he has sufferered worse than the pains of death, and will carry with him to the grave, a mark which nothing can efface. *Argus.*

From the Louisville Advertiser.

Melancholy Accident.—On Friday the 20th ult. while Maj. C. P. Luckett, and his family were spending the day with a friend in Portland, a little negro boy, 7 or 8 years of age, who was playing with the children of the two families, got into his hands a loaded gun from a closet, the door of which chanced to be left open, and presented it to the little daughter of Maj. Luckett, about 6 years old, when, dreadful to relate, it went off, discharging its contents in the breast of the innocent and beautiful little creature. She survived but a few moments, exclaiming as she expired "oh father—oh mother—oh Jesus—Jesus help me—Jesus take me."

Communicated for the Luminary.

DIED,

On Sabbath the 10th June last, at the house of Mr. William W. Nourse, Harrodsburg, Mr. Robert W. Nourse, (son of Wm. Nourse, Sen. near that Town) in the 20th year of his age.—Also on the night of Tuesday the 12th of the same month, at Mrs. Rochester's, Mr. Alfred Hall, (in the morning of his days) her grandson, and nephew to Mr. Thomas M'Clanahan.

"When blooming youth is snatch'd away
"By death's resistless hand,
"Our hearts the mournful tribute pay
"Which pity must demand.

"The voice of this alarming scene,
"May every heart obey;
"Nor be the heavenly warning vain,
"Which calls to watch and pray."

Steele.

From the Religious Intelligencer.

SANDWICH ISLANDS.

The humble, self-devoted missionaries, at the Sandwich Islands, whose labors have been so remarkably blessed to the natives, have to contend with principalities and powers As Satan sees his influence lessening in those dominions, where he has long borne sway, he is employing his faithful agents, in different ways, to throw obstacles in their way.

The London Quarterly Review, a publication unfriendly to the missionary cause, has endeavored to calumniate the characters and misrepresent the motives of these faithful servants of Him, who, when on earth, was more vilely calumniated, by persons of similar character.

The charges made by the Quarterly Review are founded on the testimony of a "Capt Beechey, and a rattle brained chaplain of a foreign ship." They were doubtless much mortified and disappointed, that the missionaries should have gained so much influence over the natives, (or rather that religion should) as to prevent females from going on board their ships; and in order to be revenged, they have charged these *wicked missionaries* with many heinous crimes.

These charges have been refuted in detail, by the New-York Spectator, from the mouth of gentlemen of undoubted veracity, who have resided at the Sandwich Islands; and the statement carries the mark of falsehood and contradiction on the very face of it. This same Capt Beechey, when he arrived at the Sandwich Islands, being asked how the missionary cause flourished at Otaheite, (which place he had recently visited,) replied, "They are all going to hell as fast as possible." We can judge from this how much credit to give to his statement.

But we have better testimony in the following letter just received by the Secretary of the American Board of Missions, dated

TOEAIGN BAY, (Owyhee,) }
Nov. 3, 1826. }

My Dear Brother,—I snatch a few moments to improve an opportunity that offers, to send to America by way of Woahoo, in writing a hasty letter to you, my distant brother.

We have, of late, been privileged by a visit from several of the chiefs of the leeward Islands, who we hope belong to the kingdom of our Lord. They spent a month or upwards at Kiruah and vicinity, where we have been gratified and encouraged by their example and influence in behalf of religion. The object of their visit is to extend the knowledge of Christ and his Gospel to all their people; and to prepare them for the reception of a code of Christian laws. In the prosecution of this object, they have come hither, where are assembled the whole people, inhabiting Kohala and Hamakua, to receive the laws which are about to be published. I have also improved the occasion to follow them, in order to preach the Gospel to the many thousands here collected. I arrived here this morning in a canoe, having left my home yesterday, and hope to be enabled to preach to the people daily until my return.

Mr. Bingham and family still remain at Kiruah, where we are revising the Gospel of Matthew for the press. Mr Richards and family have just returned to Lahaina, after a visit to this island of six weeks. His stay was protracted in consequence of information received from Lahaina, of the base conduct of the crews of several English and American whale-ships, who had threatened to kill him if they could find him; because through his influence a stop had been put to prostitution.—They went in a body to his house to demolish it, but found it carefully guarded by some friendly natives; when they turned away to another part of his land, and took away his hogs and fowls as their booty. A Mr. Butler, a resident at Lahaina, and who has long been an enemy to the mission, was with them to point out his premises and property to the sailors. The women all fled to the mountains, and with them Kekauonohi, the chief woman, who had charge of the place during the absence of Hoapili, Governor of Mani. For several days in succession the sailors prosecuted their search thro' the village for women, breaking into houses, and taking away the property of the inoffensive inhabitants, who looked on without assaulting them, because their chiefs were gone, who should lead them. They bore the spoiling of their goods with fortitude, knowing that it was for righteousness' sake that they were called to suffer; but they yielded not an inch in complying with the demands of the ships; and the sailors, at last, abandoned their search, and hired their captains to take them to Woahoo, in hopes of getting women there. This is but a specimen of the abuse and insult that the mission is daily receiving from our own countrymen and other foreigners, who leave no means untried to bring into discredit, not only us, but all who profess to have become pious.

The principal spite of foreigners is levelled against our dear brother and fellow laborer, Mr. Bingham: but you may be assured, that the brethren consider it a common cause, and equally as much against the whole body as against him; and we feel it to be our duty publicly to give him and his measures, so far as they have come to our knowledge, our decided approbation

Sabbath evening, Nov 5.

I have just returned from the services of this day, where I have preached twice to a congregation of more than *ten thousand* listening hearers. They were assembled in a cocoa nut grove, and I delivered my message to them in the open air The stillness of this immense multitude; the solemn occasion upon which we had met; the thought that all this people would pass into eternity in the lapse of a few years; gave a solemnity and an interest to the scene, which I have seldom felt. The Lord helped me to speak as one standing between the two worlds—as an ambassador of reconciliation between God and his fallen creature man, revealing to him a covenant of grace.

It is a truly interesting and pleasant service, to be the messenger of peace to perishing immortals; and, in a special manner, this service is pleasant when it is connected with the persuasion that those, for whose good we are laboring, are anxiously desirous of the light and knowledge that leads to salvation. Such, my brother, is the state of this people. There was never, perhaps a time, when the prospect of complete success to our enterprise was greater than at present.—Could you but witness, for one day, the order, the attention, the anxious eager look, and observe the tear which starts in the eye of the tawny, sun-burnt savage, and the countenance of hope and joy as he casts his eye upward to heaven, upon hearing the terms of pardoning mercy proclaimed to him, your heart would leap for joy, and you would give God thanks for having ever put into the hearts of any to come over the wide waste of water that divides us, to preach salvation to this people, who have long been sitting in darkness and the shadow of death.

But I must leave you here, as the messenger waits to carry this to Woahoo. Remember me affectionately to all my Christian friends in Boston, and assure them of the undiminished regard which I and Mrs. Bishop still feel towards them, and of the happiness which we enjoy in the blessed work in which we are engaged.—Adieu.

Yours affectionately, in the best bonds, ARTEMAS BISHOP.

Rev. R. ANDERSON, Boston.

BOMBAY MISSION.

The latest date is August 26, 1826. The mission press continued to be actively employed. Since the commencement of the year more than 450,000 8vo pages in Mahratta, had been issued on account of the mission, and considerable printing had been done for individuals. A new edition of the New-Testament was demanded; and the desire of the natives for printed books is rapidly increasing. The *native free schools* for boys under the care of the Mission amounted to 24, and applications are frequently made for new ones, but it was not thought expedient to establish any more till the mission should be reinforced. The first school for *native females* was established in Feb. since which time, nine had been added, one of which was taught by a Hindoo female.—The number of pupils was about 200, and among them were several daughters of Brahmins, and many others of high caste.

The new printing press ordered from England had arrived. The government had given the mission the use, rent free for an indefinite time, of several lots in the city, for the erection of school houses. Two missionaries, under the patronage of the Church Missionary Society had arrived with their wives.

CEYLON MISSION.

Extract of a letter from the Rev. Miron Winslow, Missionary at Ceylon, to his brother in New-Haven, dated,

JAFFNA, Oct. 26, 1826.

"I am now at Tillipally, with my family, spending a few days in the care of the School and station.—Mr. Woodward, as you will have learnt, left this on the 4th of July, for Bombay, to form an acquaintance with Mr. Frost; he was accompanied by Mr. Knight, of the Church Mission—they journeyed principally by land, and did not reach Bombay until the last of September. It seems by their letters there is mutual satisfaction in regard to the proposed connexions, and that we expect to see them back two for one ere long. In the meantime we supply Tillipally as well as we can by turns. The preparatory School here is large, containing 118 boys, and there are 16 Free Schools attached to the station; so that there is a good deal to look after. At Oodoville I have twelve schools In our Mission there are 71, in which are near 2000 boys, and more than 400 girls. The scholars generally, make better progress than formerly, as we have more suitable books, &c. for them, and superintend them more systematically. Every School is an interesting little Seminary, in a benefighted village. Our principal "SEMINARY" at Batticotta, is in an encouraging state—there are 49 lads now members—attending to the study of Tamul literature in its various branches, and in English to Grammar, Ge-

ography, Arithmetic, Algebra, Astronomy &c. At the two last examinations they were examined, at the former in Tamul, and at the latter in English, on all the principal points embraced in Keithon, the Globes, and gave good satisfaction. As they prosecute their studies in two different departments, Tamul and English, which languages are exceedingly unlike each other, their progress is necessarily slow. We have also a good deal to contend with in their irregular habits and indolence—but these are gradually overcome in a very good degree.

The preparatory School here is in a flourishing condition and the Girl's School at Manepy, is doing pretty well. The number of girls in it remains about 30; there is no special religious excitement now at any of our stations, but there are some encouraging appearances.—Our meetings among ourselves have become more solemn, and a spirit of prayer is more prevalent. There are three regular candidates for admission to the Church, and some others who appear well We need and I hope *long* for *special* influences of the Holy Spirit. Our last quarterly season of communion one week ago, was a pleasant and refreshing time—we are looking for better days.—*Religious Intelligencer.*

ANNIVERSARIES IN BOSTON

Extract of a Letter from an Evangelical Clergyman in Boston, written during the week of the recent Anniversaries.

We have, I think, had more evident tokens, during the celebration of our anniversaries this year, that the Lord is among us by his Spirit, than ever before. There is a remarkable tenderness of spirit manifested by the ministers, and an earnest desire for the salvation of men. It was this morning suggested to my mind, in passing the New Theatre, which is rapidly going up here, whether it is not the will of God, that his people should agree together to pray, that the building may be, as soon as the designs of infinite benevolence shall permit, consecrated as a temple for the worship of the the living God: and that, instead of its being, as it must be if appropriated according to the present designs, a place in which multitudes (and perhaps some of our own relations,) will be ripened for perdition, it may be a place in which multitudes, in answer to prayer, shall be prepared for glory. Is it too much for the Lord, in the course of no long period, to take possession of that Theatre, of Harvard College, of all Boston of this whole commonwealth, and of the 4,000,000 west of the Allegany; and of the 500,000,000, equally precious, "from the rising of the sun to the going down of the same." Our brethren from New-York have done us much good; and I hope have not been injured themselves.—*N. Y Obs.*

PRESIDENT EDWARDS
ON FREQUENT PREACHING.

The opinions of this great and faithful master of assemblies on this subject, are entitled to great consideration. They are expressed in his work on the Revival, page 164 165.

"The frequent preaching that has lately been, has in a particular manner been objected against, as unprofitable and prejudicial It is objected that when sermons are heard so very often, one sermon tends to thrust out another; so that persons lose the benefit of all: They say, two or three sermons in a week is as much as they can remember and digest. Such objections against frequent preaching, if they be not from enmity against religion, are for want of duly considering the way that sermons usually profit an auditory The main benefit that is obtained by preaching, is by impression made upon the mind in the time of it, and not by an effect that arises afterwards, by a remembrance of what was delivered. And though after remembrance of what was heard in a sermon, is oftentimes very profitable; yet for the most part, that remembrance is from an impression the words made on the heart in the time of it; and the memory profits as it renews and increases that impression; and a frequent inculcating the more important things of religion in preaching, has no tendency to rase out impressions, but to increase them, and fix them deeper and deeper in the mind, as is found by experience. It never used to be objected against, that persons upon the Sabbath, after they have heard two sermons that day, should go home, and spend the remainder of the Sabbath, in reading the scriptures, and printed sermons, which in proportion as it has a tendency to affect the mind at all, has as much of a tendency to drive out what they have heard, as if they heard another sermon preached. It seems to have been the practice of the apostles to preach every day, in places where they went; yea, though sometimes they continued long in one place, Acts ii. 42, 46, xix. 8 9, 10. They did not avoid preaching one day, for fear they should thurst out of the minds of their hearers what they had delivered before; nor did Christians avoid going every day to hear, for fear of any such bad effects, as is evident by Acts ii, 42, 46."

UTILITY OF CUTS ON RELIGIOUS TRACTS.

In a large manufacturing town in the West Riding of Yorkshire, some pious persons are in the habit of leaving Tracts at the different dwellings of the poor. This is done every Sabbath morning, and the same Tract is deposited at each habitation. On one occasion, the Tract which came in course for circulation, was the narrative of "WILLIAM KELLEY;" with a cut representing the subject of the story, sneaking bare headed from the presence of a storming hostess, who had seized his hat as security for a tavern score.—Such a circumstance actually did take place, and proved the turning point in *his* life, who was afterwards appropriately designated, "The happy Christian." The disgrace of the incident induced sober reflection, sober reflection issued in repentance, and repentance in one of the most pleasing specimens of lowly piety that modern days can boast.

This Tract, thus embellished, was left among other houses at the house of one of the most profligate drunkards in the place; and to him, strange to say, a circumstance precisely similar to that which arrested Kelly in his career, had occured the evening before His hat being detained for debt by the landlady of a neighbouring alehouse, he had hastened homewards, bare headed, incensed and ashamed, and had retired to rest raging like a she bear robbed of her young. Sabbath morning found him sullen and perturbed; he hurried down stairs half dressed, and flung himself into a chair which stood beside the breakfast table—when, lo, the first object that caught his attention was the frontispiece of the Tract which we have been describing, placed, we will not say accidentally, full in his view Glancing at it with an eye of fierceness, he seized it, and striking the table with his fist, at the same time uttering a fearful imprecation, exclaimed "those villainous Methodists! —if they hav'nt got me already painted up to be the laughing stock of the town; here I am without a hat. I'll be even with them." Thus he raved till the tempest of his ire had somewhat exhausted itself in oaths and menaces; then, prompted by curiosity, he thought he would ascertain what was said concerning him. A near inspection of the object of his wrath immediately corrected his preposterous error; but his curiosity having been excited, he perused the little narrative, and the perusal was productive of the happiest effects. He resolved in the strength of God he would reform; he repaired to a place of worship began to search the Scriptures, and exhibit every symptom of real repentance. He is now, if I rightly recollect, in the employment of the gentleman who related the incident, and from being a disgrace to society, a curse to his neighbourhood, and a scourge to his family, he has become one of the kindest of neighbours, faithfullest of servants, best of fathers, and soberest of men.

ON PROFANITY.

Profane swearing is a vice so entirely without excuse, so low, so vulgar, so contemptible and so wicked, that it would be offering an insult to my young readers to suppose them ever guilty of it. But as this senseless vice is yet too prevalent among the extremely ignorant and abandoned, it is your duty to instruct by the purity of your example, and as it occasionally disgraces the conversation of a few persons, whose situation in life, and whose character in other respects might render their example dangerous to you, a few cautionary remarks may not be improper.

This odious practice is inconsistent with the character of a good citizen, because it has a direct tendency to defeat the administration of justice, and to destroy the security of life, liberty and property

It is inconsistent with the character of a patriot, because it tends to demoralize and degrade us as a nation, and prepare us to pull down the fair fabric of our freedom, and yield our necks to the yoke of a despot.

It is inconsistent with the character of a man of sense, for such a man will always begin to doubt what is unnecessarily sworn to.

It is inconsistent with the character of a gentleman, because it is adopting the manners of the lowest vulgar, and an insult to every conscientious man.

It is inconsistent with the character of a man of truth, for he must doubt his own word, who thinks it requires to be confirmed by an oath.

It is inconsistent with the character of a man of any species of religion, or sense of moral obligation, for he who will continually express his contempt for the Supreme Ruler of the universe, his creator, preserver and benefactor, will leave his fellowmen in quiet possession of their property, their lives and their reputation, from motives on which it is unreasonable to place much reliance.

This vice is so totally repugnant to the christian character, that they are not to be named together. A swearing Christian is a solecism. We might as well talk of an honest knave, or an immoral patriot.

"Righteousness exalteth a nation, but sin is a reproach to any people."

POETRY.

For the Western Luminary.

THE MOTHER AND HER SON.

A Dialogue Hymn.

MOTHER.

This life's a sea where dangers dwell
Where waves of ruin rise and swell,
Or storms deceitful sleep.

SON.

This life to me's a desert spread,
Yet hope still cheers the path I tread--
Or if a sea, no storms I'll dread,
Nor darkness on the deep.

MOTHER.

When storms of sorrow round thee beat,
Say, darling, say, what refuge meet
In darkness, wilt thou find?

SON.

Bright beams "the day spring from on high;"
'Twill cheer my heart when danger's nigh;
No threat'ning cloud, no frowning sky
Shall shake my peaceful mind.

MOTHER

But thou art all unskill'd to guide
Thy bark o'er life's tempestuous tide,
Where rising billows frown.

SON.

My Pilot, who the helpless saves,
Even when the howling tempest raves,
Will safe protect me on the waves,
And hush their terrors down.

MOTHER.

But who so mighty- who so wise,
Can guide thee safe when dangers rise,
Or winds and seas control?

SON

'Tis He who hush'd the winds to rest,
On Galilee's wild stormy breast,
While rushing waves his voice confess'd
And durst no longer roll.

MOTHER.

And wilt thou, Dear, that voice obey,
Even when it bids thee far away
From pleasure's path remove?

SON.

If He my wayward heart subdue,
His hallowed footsteps I'll pursue,
Where e'er they lead, this desert thro',
Enlighted from above

V.

St Louis (Missouri,) May 24.

EXECUTION OF HUGH KING.

Saturday last was the day appointed for the execution of Hugh King for the murder of Martin Green. At 12 o'clock, he was taken from the jail by the sheriff and conveyed to the gallows under a guard of United States' troops. He was seated on his coffin in a small waggon, holding in his hands a Bible, on which he kept his eyes entirely fixed, without noticing what passed in the numerous crowd assembled around him. On arriving at the gallows, he ascended the ladder with a firm step—and during the whole of the trying scene exhibited the most perfect composure and resignation to the fate which awaited him. When on the platform, he produced a manuscript, from which, with a steady tone of voice, he read the following:—

"I stand here condemned by the laws of my country, for taking away the life of a fellow mortal. There is about a step between me and death. I can have no motive for dissimulation, as He in whose presence I am soon to appear, and by whom I am hereafter to be judged, knoweth my heart, and will bring every work into judgment, with every secret thought.

Immediately after being put in confinement, I was led to review my life. I had an overwhelming sense of my sins. My heart was grieved, and almost broken with a sense of guilt. I have lived in forgetfulness of God, and in neglect of the duties of religion. I have followed almost every evil practice. I am now filled with wonder and astonishment that God should have spared me, an unworthy worm, so long whilst I continually dishonoured him by my sins, and made rapid progress in wickedness. I view myself as a vile sinful creature, yet would not despair of mercy. I feel deeply humbled before God in view of my sins, and trust that I have repented and found forgiveness.

I can trace most of my overt acts of wickedness to intemperance. The influence of ardent spirits has been to destroy my reason for the time being. I often had a feint, and sometimes no recollection, of things that transpired when I was partially intoxicated. I have no recollection of killing Seargant Green, nor of firing a gun that day, nor of many things which are said to have transpired about that time. I had been for several days most of the time under the influence of liquor; yet I do not plead this as any justification of my crime. From the testimony of others, I can have no doubt but that I shot Green, though I never harboured ill-will against him. According to the laws of God and my country I have forfeited my life.

I have left a more detailed account of my life, and of the circumstances relating to the melancholy affair, so far as I have any recollection of them, which you will probably see.

I behold some present with whom I have been associated in the service of my country. We have been also associates in wickedness. Receive my dying admonition as the admonition of a friend.—You see in me an awful instance of the evils of intemperance. It is the very thing that has worked my ruin. It has proved the ruin of thousands.—My dying request is, that you abstain from it.—There can be no reason why this practice, so degrading to human nature, and so unbecoming a soldier, should be so common in an army. It may not bring you to my melancholy end; yet it will prove the ruin of all who give themselves up to it. It leads to forgetfulness of God. Under its influence, men are incapable of taking care of themselves. They stifle conscience and trample under foot all laws, human and divine. It is the fruitful source of the evils that exist in society, and of the crimes that are perpetrated. As you desire salvation, shun this vice and all other vices.

I would hope that my fate may prove a timely warning to all present. Oh that men could be warned against the evil of intemperance before it is too late. I have viewed sin and misery intimately connected. I have sought pardon of my God, through the Lord Jesus Christ. I am convinced that there is no other name given under Heaven, whereby we can be saved. It is only through the merits of the Lord Jesus, that I expect pardon.—He who has saved sinners, I am confident can save me. I ask pardon of all whom I may have injured. I can and do freely forgive all men. I die at peace with the world, and I hope at peace with God, against whom I have often and long sinned. I am resigned to the will of God, hoping in his mercy through Jesus Christ. I commend to him my soul, and my all. To him be glory forever *Amen.*"

He was attended at the gallows by the Rev. Mr. Giddings, with whom he joined in fervent prayer. After again admonishing all to beware of the dangers of intemperance, he informed the sheriff that he was ready. The necessary preparations were then made—the rope fixed round his neck—the drop fell and with scarce a struggle he was launched into eternity.

WHOLESOME LEGISLATION.

At a General Court in Boston, 1639, "an order was made to abolish that *vain custom of drinking to one another*, and that upon these and other grounds.

1st. It was a thing of no good use.

2d. It was conducive to drunkenness, and occasion of quarrelling and bloodshed.

3d. It occasioned a waste of much wine and beer.

4th. It was troublesome to many, especially the master and mistress of the feast, who were forced thereby to drink more often than they would.

BENEVOLENCE PROVED BY DEEDS.

At the recent anniversary of the American Tract Society at Boston, the following resolution was offered by the Rev. Mr. Cornelius:

"*Resolved*, That in this, as well as in every other department of Christian benevolence, it is the duty, and ought to be the object, of all, to prove their benevolence by their deeds. Collection 100 dolls. and a ring.

The Recorder and Telegraph says—

We are happy to learn that the resolution offered by Mr. Cornelius, which was suggested to his mind while listening to those who preceded him in the services of the evening, has gone immediately into operation. In the course of his remarks, Mr. C. observed, that there were nearly one hundred clergymen in the city, who had come, on an average, from forty to fifty miles; and in returning must, together, travel 4000 miles, and they would of course have an opportunity to distribute many Tracts.

Now, said he, would it be an insupportable burden, for each minister to call at the Depository and take one dollar's worth of Tracts to distribute as he goes home? While the boxes were passing for the collection, Rev. Mr. Holmes of New-Bedford, rose and observed, that there was a gentleman in the house who had said, that every minister who would call at the Depository and purchase one dollar's worth of Tracts for gratuitous distribution, should find an order there for another dollar's worth.

The clergymen were ready to avail themselves of the generous offer, and upwards of 80 called during the week and secured their 2000 pages of Tracts, many of which we trust have already been put in circulation.

AGENTS FOR THE LUMINARY IN KENTUCKY.

[CONTINUED]

Fayette County, Rev R. Marshall, Rev. R. Stewart, Rev. J. Hudson, Rev. J. C. Harrison
Bourbon County, Rev. J. M'Farland, Rev. S. Taylor
Bourbon & Clark, Rev. Samuel Steele
Montgomery County, Rev. J. P. Howe
Fleming County, Rev. Andrew Todd
Woodford County, Rev J. R. Moreland
Mercer County, Rev. Dr. Cleland, Rev. David Proctor, Rev. John Kerr
Washington County, Rev. S. K. Sneed
Adair County, Rev. Samuel Wilson
Green County, Rev. John Howe
Logan County, Rev Daniel Comfort, Rev. Cumberland Wilson
Warren County, Rev. W. Harris, Rev. S. Y. Garrison, Rev. S. B. Robinson
Todd County, Rev Wm K. Stewart
Caldwell County, Rev. R. A. Lapsley
Harrison County, Rev. Charles Philips
Nicholas County, Rev D. Whitney
Mason County, Rev. John T. Edgar
Franklin County, Rev. S. N. Crane
Shelby County, Rev. A. Cameron, Rev. A. A. Shannon, Rev. J. L. Marshall
Jefferson County, Rev. D. Blackburn
Nelson County, Rev. William Scott
Garrard County, Rev. J. C. Barnes
Lincoln County, Rev Samuel Finley, Rev. William Dickson
Morganfield, Rev. Mr. Curry
Morgantown, Rev. A. Chapman
Greenville, Rev. Isaac Bard
Tompkinsville, Rev. J. B. Harland
Catletsburg, Rev. Joseph M'Donald
Choctaw Academy, Rev. T. Henderson
Madison County, Moses Barber
Taylorsville, Caleb Ewing
North-Middletown, Joseph L. Davis
Paris, Thomas P. Smith
Boonesborough, Thomas C. Barr
Athens, Samuel B. Todd
Clarke County, James Stonestreet, Walter Preston, Obodiah Dooley, Samuel D. Fishback
West Point, Lewis Thornton,
Muhlenburg County, J. Ferguson
Barren County, Abner Hamilton,
Somerset, Charles M. Cunningham

AGENTS IN OHIO.

Maryville, Stephen M'Lain
Georgetown, William King
Ripley, Rev. John Rankin, Rev. James Gilleland
Sandy-Springs, John Morrison
Chilicothe, Rev. William Graham, William M'Farland
Ross County, Rev. James H. Dickey
Greenfield, Rev. Samuel Corothers
Bloomington, Rev. William Dickey
Cincinnatti, Rev. James Kemper, Rev. Dr. Wilson, Rev. David Root, Rev. James Challen
Reading, Rev Daniel Hayden
Lebanon, Rev William Gray
Warren County, Rev. Peter Monfort
Oxford, Rev Dr. Bishop
Hamilton, Rev. Francis Monfort
Springfield, Rev. John Thompson, Post Master
Columbus, Rev. James Hogue,
Urbana, John D. M'Lain
Xenia, Maj. James Galloway
Franklin, Rev. Adrian Aten,
Huntsville, Peter Aten
Trenton, Andrew Hagerman
Montgomery, Rev. L. G. Gainet, John Cumbach
Goshen, Joseph Owen
Hopkinsville, Thomas Dickey
Clarke County, Rev. Mr. Putman